



FOR AS MYCHE
as prayer is the
beray true meane
ordeyned of al-
mightie god, and
taught vs playn-
ly in his holy worde, wherby not
onely we maie, but also by gods
holy cōmandement be bounden
to haue a recourse and a refuge
foz helpe and ayde of almightie
god our heauenly father, not
onely in all our necessitees, and
tribulacions of this worlde, but
also vniuersally in all our affai-
res and busineses, what so euer
shal befall vnto vs, oꝛ els what
so euer thynge we shall enterpryse
oꝛ take in hand. And foꝛ asmuch
also as our father in heauen, of
his mere mercie and infinite
A. ii. good:

EXHORTATION.

goodnes, hath bounden him self
by his owne free promise, and
certified vs of the same, by his
owne sonne, our onely sautour
and lozde CHRIST IESV, in
his gospel, that what so euer we
shall aske of him, we shall haue
it, so that we aske such thinges,
and in suche sorte, as we ought
to doo. For these causes good
chzistian people, beyng thus
grounded vpon the sure foun-
dacion of goddis holie & blessed
word, which can not deceiue vs,
we are here at this tyme gathe-
red together, to make our comon
prayer to our heauenly father.
But nowe good chzistian peo-
ple, that by the true vse of prai-
er we maie obtaine and enioye his
gracious promise of aide, com-
forte,

TO PRAEYR.

forte and consolacion, in all our
affayres and necessitees, two
thinges, concerning praiser, are
specially to be learned. The first
is, to knowe, for what thynges
we ought to make our requeste
and petition in our praiser. The
second is, in what wise we shuld
make our prayer, in suche sorte
as it may be acceptably hearde:
and graciously graunted of our
heauenly father.

¶ As for the first, we ought in-
stantly to aske of our heauenly
father, his holy and blessed spi-
rite, godly wisdom, faith, cha-
ritye, and to feare and dreade
him, and that his holy name in
al thinges, and euery where tho-
rough al the hole world maie be
glorified, that his kyngedome

A.iii.

maie

EXHORTATION

maie come vnto vs, that is to
saie, that here he maie reigne in
vs, by the faith of his welbelo-
ued sonne oure sauour I E S V
CHRIST, and after this lyfe
also to reygne in vs, and ouer
vs euerlastyngly in glozy.

We ought to praie, that his bles-
sed will maie be fulfilled here in
this world emōges vs his mozt-
tall creatures, as it is of his
immoztall angels, and of all the
holy company of the heavenly
spirites. We muste praie foꝛ our
daiely bꝛead, that is foꝛ our ne-
cessary fode and sustenāce bothe
of body and soule. Of body, as
meate, drinke, and necessary ap-
paraile, peace, helthe, and what
so euer god knoweth to be neces-
sary foꝛ the behofe and conser-
uation

TO PRAYER.

uacion of the same, that we maie
do to our lord god true seruice
therwith, euery man in his state
and vocacion, wherevnto god
hath called hym. Of the soule,
as the word of god, and the true
knowelege of the same, the true
conuersacion of our heauenly
fathers holy and blessed cōman-
dementes, the liuely bread of the
blessed body of our sauiour Je-
su Chyste, the holy and sacrate
cuppe of the precious and bles-
sed bludde, whiche was shed for
vs vpon the Crosse, to purchase
vs pardon and forgyuenesse of
our synnes. Furthermore we
must praise for the forgiuenes of
our synnes, that our heauenly
father wyll bee mercifull vnto
vs, and forgyue vs our synnes

A.iii.

bothe

EXHORTATION

bothe many and great, wherby
we offende againste his infinite
goodnes, as we do forgue the
offences of them that offend vs.
whiche, howe great so euer they
appere vnto vs, yet in compari-
son of the offences that we do a-
gainst god, they be bothe small
and fewe. We muste pray, that
oure heauenly father suffre vs
not to be ledde into temptacion,
for without his continuall aide
and protection, we are but weake
and soone ouerthrowen. Our
gostely ennemy is stronge, vio-
lent, fierse, subtyll, and exceeding
cruell. And therfore we muste
continually pray with all instāce,
that in all his assaults we may
be deliuered by the myghty hād
of our heauenly father, from all
euyl

TO PRAYER.

euyll. Finally, and before all
thing, as saint Paule exhorteth
vs in the fyrste epistle to Timo-
thee, Let vs make our prayers,
and supplications, rendyng
and gyuyng of thanks for all
men, and namely for kynges,
pryncis, and al other set in chiefe
dignitee and high rounes, that
by their godly gouernance, their
true faithfull and diligente exe-
cucion of iustice and equitee vn-
to all their subiectes, our hea-
uenly father maie be glorified,
the common welth may be daily
promoted and increased, and
that we al, that are theyr subie-
ctes, may liue in peace and qui-
etenes, withal godlines and ver-
tue, and our christen princes &
heades in vnitie and con corde

A.v.

emon-

EXHORTATION

amonges them selves, euer calling vppon theyr heauenly father, whiche is the kyng of all kynges, and the lord of all lordes, which shall iudge without respecte of persone, accoꝝdyng to euerý mās doyng oꝝ woꝝkes, at whose hande the weake shall take no wꝝouge, noꝝ the myghty maie not by any power escape his iuste iudgement. That our pꝛinces I saie, thus calling vppon theyr heauenly father foꝝ grace, maie euer in all their affaires be directed and gouerned by the holy spirite of god, and bothe rule, and be ruled, by his holy feare, to their owne endles ioye, comfoꝝte, and consolacion, and to theyr owne euerlastyng saluacion, thoꝝoughe our saui-
our

TO PRAYER.

our Iesus Christ.

AND here specially lette vs
praise for our moste dere and so-
ueraigne lord the kynges ma-
iesty, who dothe not onely study
and care daiely and hourly for
our prosperitee and wealth, but
also spareth not, to spende his
substance and treasure, yea re-
dy at all tymes to endaunger
hym selfe for the tender loue and
fatherly zeale, that he bereth to-
warde this his realme, and the
subiectes of the same. who at
this present tyme hath taken v-
pon hym the great and daunge-
rous affayres of warre. Lette
vs praise, that it maie please al-
myghtie god, lord of hostes, in
whose handes is onely wealthe
and victorie, mercifully to assyst
hym,

EXHORTATION

him, sending, his holy angell, to bee his succour, keper, & defender frō all his aduersaries, and from all euyls. Let vs pray for our bꝛetherne, that bende them selves to batail for goddis cause and our defence, that god may grant them prosperous successe, to our comfort, and the increace of his gloꝝy. Let vs praise for our selves that remain at home, that almyghty god defende vs from synne, sickenes, derth, and all other aduersitees of bodey and soule.

The seconde thyng to be lerned, concernynge prayer, is to knowe, howe we shal make true prayer, so that it may be graciously harde, and mercifully graunted of oure heauenly father.

TO PRAYER.

ther. f^yst of all we muste, vpon
consideration of our heauenly
fathers mercy and goodnes to-
wardes vs, and of his euerla-
styng trueth, and free promyse
made vnto vs in his owne holy
woꝛde, conceyue a full affiance
hope and trust : and that with-
out waueryng oꝛ doubtfull mi-
strustyng, eyther in his trueth,
his goodnes, oꝛ in his almighty
power, certainly assuryng
our selfe, that both of his omni-
potencie, he may do what so euer
shall please his goodnes, and
also foꝛ his infinite goodnes,
and fatherlye affection towarde
vs, that he woll bothe here and
graunt al our lauful and godly
requestes, after that measure,
soꝛt, and degree, as he of his in-
finite

EXHORTATION.

finite and incomprehensible wisdom knoweth the thyng to bee moost mete, moost conuenient, and behofeful both for his owne glozie and honour, and for the profit, behoofe, and commoditee of vs his childzen.

Furthermoze also it is necessarily requyred to that, that our prayer maie be acceptable vnto our heuenly father, to haue charitee, and brotherly loue betwixt neighbour and neighbour, and towarde all our cuen christen. So CHRISTE him selfe teacheth vs, saynge, whan you stande to praye, forgyue, if you haue any displeasure agaynste any persone: that your father, whiche is in heauen, maie forgyue you. It is a true sayng
that

TO PRAYER.

that saint Augustine saith:
There is noo good fruite, no
good deede, no good woork,
whiche springeth not out of the
roote of charitee. And sainte
Paule teacheth plainely, that
where as charitee lacketh, no-
thyng can auayle vs.

And mozeouer we must in our
prayer, be ware of vayne glorie
and prayse of man, outwardly
shewing a great pretence of ho-
lynnes, and beyng vayne of true
godlynnes inwardly, onely to
haue the commendacion of men
before the world. for if we so do,
we shall lose the reward and be-
nefit of our prayer, as our saui-
our CHRIST saith his owne
selfe. We must take hede also,
that we thinke not the vertue
of

EXHORTATION.

of prayer, to consiste in multi-
plyng of many woꝝdes with-
out faythe and godly deuocion,
thynkyng as the heathen doth,
that foꝝ our many wooꝝdes oꝝ
muche spekyng, we shalbe herde
of our heauenly father. Who so
euer doth thinke so, he shall de-
ceyue him selfe. foꝝ god doth not
regarde neither the swete sound
of our voice, noꝝ the great num-
ber of our wooꝝdes, but the er-
nest feruentnes and true fayth-
ful deuocion of our hertes. Iy-
nally we muste beware in our
praier of that common pestilent
infection, and venemefull poi-
son of all good prayer, that is
to say, when our mouthe pray-
eth, and our hertes praye not.
Of the whiche the prophete E-
saie

TO PRAYER.

saie complayneth soze. And our
sauour in sapiente Mathewes
gospell, rebuketh the pharisees
for the same, saying thus: O hy=
pocrites, Eiaie the prophet pro=
pheted well vppon you, when
he saied thus: This people dra=
weth nyghe me with they? lyp=
pes, but they? hartes are farre
frome me, that is to saye, they
speake with they? tongue and
lippes, the wordes of prayer, but
in they? harte, they mynde no=
thyng lesse then they speake, as
that the goodnes of the prayer
stode in the outwarde speakyng
onely of the woorde, and not in
the inwarde, true, and faythfull
request of the harte. And to the
intent therfore your hartes and
lippes maye goo together in
B prayer

EXHORTATION

prayer, it is veraiie conuenient,
and muche acceptable to god,
that you shuld vse your priuate
prayer in your mother tongue,
that you vnderstandyng what
you aske of god, maye moze er-
nestly & feruently desire the same
your hartes & myndes agreing
to your mouth and woozdes.

So herfoze let vs eschewe (good
people) in our prayers, all the a-
foze rehersted vices, for elles we
shall not obteyne our petitions,
and requestes, but contrary wise
we shall hyghly displease God
and greuously offende hym.

¶ Herfoze good Christian bre-
therne, seynge we are come to-
gyther to praye, let vs do it ac-
cording to our bounden durtie,
and as it ought to be done. Let
vs

TO PRAYER.

vs truely praye with a faythfull harte, and a sure assaunce of oure heauenly fathers infinite mercy, grace, and goodnes: let vs make our prayers, beyng in loue and charytie with all and euery one of our neyghbours, euer hauinge in our harte an earnest request and desyre of those godly benefittes, whiche are appointed in goddes worde, that we shulde praye for, and yet not prescribing vnto god, either the tyme, place, measure, or degree of his gracious benefytttes, but holly comynytting our selues to his blessed wyl and pleasure, receyvinge in good wooꝛthe, and with thanks gyuyng, what so euer, and when so euer, it shall please his gracypous goodnes,

EXHORTATION

to bestowe his gracious giftes
vpon vs. Let vs also founnishe
and beautifie this our prayer,
that it may please god the better,
and delite the eares of our hea-
uenly father, with fastyng and
holosome abstinence, not onely
from all delicious liuing in vo-
luptuose fare, and from all ex-
cesses of meate and dryncke, but
also to chastyse and kille the
synfull lustes of the bodye, to
make it bowe and redy to obey
vnto the spirituall motions of
the holy gooste. Let vs also fur-
nyshe it with almes dede, and
with the workes of mercye and
charite. For prayer is good and
acceptable vnto god, when it is
accompanied with almes de-
des, & with the workes of mercy,
as

TO PRAYER.

as the holy man Thobie sayth,
with the whiche, and vlyng the
vertues afoze reherſed, and alſo
eſchewinge diligently the foze-
ſayde vices, our prayers ſhalbe
of moche pryce and value, as
was the prayers of Hely, Da-
niell, & Moyses, befoze our hea-
uenly father, and that foꝛ oure
ſauyour Ieſus Chryſtes ſake,
whiche hath redeemed vs with
his precious bloude, and hathe
ſigned & ſealed vs vp to euer-
laſting life. To whom both
now and euer, with his
father and the holy
gooſt, be glozie
and honour
without
ende.

A M E N.

B.iii.

As

And these holy prayers and suffrages
folowynge, are sette furth of moost
godly zeale for edifyng and stirring
of deuocyon of all true saythfull chrysten
hartes: so it is thotight conuenient in this
comune prayer of processyon to haue it set
furth and vbled in the vulgar tungue, for
stirring the people to moze deuotion: and it
shalbe every chrysten mans part, reuerently
to vse the same, to the honour and glozy of
almighty god, and the profit of theyr owne
soules. And such among the people, as haue
bookes, and can reade, maye reade them qui-
etly & softly to them selfe, and such as can
not reade, let them quietly & attently gyue
audyaunce in tyme of the sayde prayers, ha-
uyng theyr myndes erecte to almighty god,
and deuoutly prayinge in theyr hartes, the
same peticious which do entre in at theyr
eares, so that with one sounde of the hart,
and one accorde, God maye be glorified in
his church.

And it is to be remembred, that that whiche
is prynced in blacke letters, is to be said
or song of the priest with an audible voice,
that is to say, so loude and so playnely
that it maye well be vnderstande
of the hearers: And that
which is in the redde,
is to be answered
of the quier
sobely
and deuoutly.

*The Beginning of this Letany is
in G. 16. 4.*

SVFFRAGES;

Good lord deliver vs.

In all tyme of our tribulation,
in all tyme of our wealthe, in
the houre of deth, in the daie of
iugemēt, Good lord deliver vs.

We synners doo beseeche the
to heare vs, **O** lord god, and
that it may please the to rule and
gouverne thy holy churche vni-
uersall in the right way.. we be-
seeche the to heare vs good lord.

That it may please the to kepe
Henry the. viii. thy seruante
& our kyng and gouernour, we
beseeche the to heare vs good lord.

That it may please the to rule
his herte in thy fapth, feare, and
hope, that he may euer haue as-
surance in the, and euer seeke thy
honour and glory, we beseeche
the to heare vs good lord.

That

THE LETANY AND

That it maye please the to be
his defendour and keeper, gy-
uyng hym the victoꝛye ouer all
his enemies, we besech the to
here vs good lord.

That it may please the to kepe
our noble quene CATHERINE
in thy feare and loue, gyuyng
her increase of all godlines, ho-
nour, and chyldeꝛen, we besech
the to here vs good lord.

That it may please the to kepe
and defende our noble pꝛynce
EDVWARD, & all the kinges
maiesties chyldeꝛen, we besech
the to here vs good lord.

That it may please the to illu-
minate all bishoppes pastours
and ministers of the churche,
with true knowlege and vnder-
standynge of thy word, and that
bothe

SVFFRAGES

both by thep? preaching and by
uyng, they may set it fo? the and
shew it acco?dyngly, we beseeche
the to heare vs good lo?de.

That it maye please the to en-
due the lo?des of the counsaile,
and all the nobilitie with grace,
wysedom, & vnderstandyng, we
beseech the to heare vs good lo?d.

That it may please the to blesse
and keepe the magistrates, gy-
uyng them grace to execute iu-
stice, and to maynteyne truthe,
we beseeche the to heare vs good
lo?de.

That it may please the to blesse
and keepe all thy people, we be-
seeche the to heare vs good lo?de.

That it may please the to gyue
to all nations vni?tie peace and
conco?de.

THE LETANY AND

we besech þe to here vs good lord
That it may please the to giue
vs an harte, to loue and dreade
the, and diligently to lyue after
thy cōmandementes. we besече
the to heare vs good lord.

That it maye please the to giue
all thy people increase of grace,
to here wekely thy word, and to
receyue it with pure affection,
and to brynge forth the frutes
of the spirite, we besече the to
heare vs good lord.

That it may please the to brynge
into the way of truthe, all suche
as haue erred & ar deceiued, we
besече the to here vs good lord.

That it maye please the to
strengthen suche as do stande,
and to comforte and helpe the
weake harted, and to rayse vp
them

SUFFRAGES

them that fall, and fynally to
beate downe Satan vnder our
fete. We beseeche the to heare vs
good lord.

That it may please the, to suc-
cour helpe and comfort all that
be in daunger necessitee and tri-
bulation, We beseeche the to heare
vs good lord.

That it may please the to pre-
serue all that trauaile by lande
or by water, all women labou-
ryng of chyld, all sycke persons
and yonge chyldren, and to shew
thy pitie vpon all prisoners and
captiues, we beseeche the to heare
vs good lord.

That it maye please the to de-
fend & prouyde for the fatherles
chyldren and wydowes, and all
that be desolate & oppressed, we
be-

THE LETANY AND
beseeche the to here vs good lord.
That it maye please the to haue
mercy vpon al men. We beseeche
the to heare vs good lord.
That it maye please the to for-
gyue our enemies, persecutours
and slaunderours, and to turne
their hertes, we beseeche the to
here vs good lord.
That it may please the to giue to
out vse the kyndly fruites of the
erthe, so as in due tyme we maye
enioy them: & to preserve the. we
beseeche the to here vs good lord.
That it maye please the to giue
vs true repentance, to forgyue
vs all our synnes, negligences
and ignorances, and to endue
vs with the grace of thy holy
spirite, to amende our lyues ac-
cording to thy holy word. we be-
seche

SVFFRAGES

Seche the to here vs good lord.

Sonne of god, we beseeche the
to heare vs.

Sonne of god, we beseeche the to
heare vs.

O lambe of god, that takest a-
way the synnes of the worlde,
Graunt vs thy peace.

O lambe of god, that takest a-
way the synnes of the worlde,
Haue mercy vpon vs.

O Christ, heare vs,

O Christe heare vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father whiche arte in hea-
uen, with the residue of the Pater noster.

And suffer vs not to be ledde
into temptacion.

But deliver vs from euyl, Amen.

C

The

THE LETANY AND

The versicle.
O lord, Deale not with vs af-
ter our synnes,

The aunswere.
Neither rewarde vs after oure
iniquities.

Let vs praye.

O GOD, mercyfull father,
that dispisest not the sigh-
inge of a contrite harte, noꝛ the
desyre of suche as be sorowfull,
mercifully assiste oure prayers,
that we make befoze the in all
our troubles and aduersities,
when so euer they oppresse vs.
And graciously heare vs, that
those euyls, whiche the craft and
subtiltie of the deuyl oꝛ manne
worketh against vs, be brought
to nought, and by the prouyde
of thy goodnes, they may be de-
spet

AN SVFFRAGES HT

persed, that we thy seruantes,
being hurt by no persecutions,
maye euermore gyue thanks
vnto the, in thy holpe church,
through Iesu Christ our lord.

O lord, arise, helpe vs, and deli-
uer vs for thy honour.

O god, we haue hearde with
our eares, & our fathers haue de-
clared vnto vs the noble workis
that thou diddest in their daies,
and in the olde time befoze them.

O lord, arise, helpe vs, and deli-
uer vs for thy names sake.

Glozy to the father, the sonne,
and to the holy goste, as it hath
ben from the begynnyng, is, and
shalbe euer world without end.
Amen.

From our enemyes defend vs,
O Christe.

C.ii.

Gra

THE LETANY AND
Graciously looke vppon our
afflictions.

Pitifully beholde the dolour
of our hart.

Mercifully forgive the synnes
of thy people.

Honourably with mercy heare
our prayers.

O sonne of David haue mercie
vppon vs.

Poth now and euer vouch-
safe to here vs **Christ.**

Graciously here vs, **O Christ,**
Graciously heare vs, **O lord,**
Christ.

The versicle.
O lord, let thy mercie be shew-
ed vppon vs.

The answer.
As we do put our trust in the.

Let

SVFFRAGES:

Let vs pray.

We humbly beseeche thee, O
father, mercifully to loke
vpon our infirmittes, & for the
glozie of thy name sake tourne
from vs all those euilles, that
we moost rightuously haue de-
serued. Graunt this o lord god,
for our mediatour and aduocate
Jesu Chrestes sake. Amen.

O God, whose nature and
propertie is euer to haue
mercy, and to forgyue, receyue
our humble petition, & though
we be tied and bounde with the
chaine of our synnes: yet lette
the pitifulnes of thy great mer-
cy leuse vs, for the honour of
Jesug Chrestes sake, our media-
tour and aduocate. Amen.

THE LETANY AND

ALmighty and euer ly-
uynge god, whiche ouerly-
wrestest great maruayles, sende
downe vpon our bysshops and
curates, and all congregations,
commytted to their charge, the
healthfull spirite of thy grace,
and that they may truely please
the: poure vpon them the con-
tinuall dewe of thy blessinge.
Graunte this, O lord, for the
honour of our aduocate & me-
diatour Iesu Christe. Amen.

WE beseeche the, O lord,
to shewe vpon vs thyne
exceeding greate mercy, which no
tongue can woorthily expresse,
and that it may please the to de-
lyuer vs from al our synnes, and
also from the paynes, that we
haue

SUFFRAGES

haue for them deserued. Grant
this, o lord, through our media-
tour & aduocate Iesu Christ.
Amen.

C Raunte, we beseeche the
almighty god, that we,
in our trouble put our hole con-
fidence vpon thy mercy, that we
may against all aduersitie be de-
fended vnder thy protection.
Grant this, o lord god, for our
mediatour and aduocate Iesu
Christis sake. Amen.

A LMIGHTY god, whiche a prayer
of Chr:
consome
haste giuen vs grace at
this time with one accorde, to
make our comune supplications
vnto the, and dost promise, that
whan two or thre be gathered in
thy

THE LETANY AND
thy name, thou wilt graunt their
requestes: fulfyll now, O lord,
the desires and petitions of thy
seruantes, as may be most expe-
dient for them, graunting vs in
this worlde knowledge of thy
trueth, and in the world to come
lyfe euerlastyng. Amen.

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